



# Mission News.

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## Christian Endeavor in the Baikwa Girls' School.

We have, in our school, two Christian Endeavor Societies,—a Senior and a Junior. The latter is in a flourishing condition, and is doing good work, but as my connection is largely with the Senior Society, it is more particularly of things concerning it I wish to write. This branch of the Society is open to all students of the third and fourth years of our *Kotō Jo Gakkō*, as well as to those of the Higher Course, which, during the past year, has meant a possible fifty-four or five to draw from. Last spring, feeling that neither the attendance, nor the interest were what we had a right to expect, we looked around to find some means of improvement. After several weeks of careful thought and prayer, the Prayer-

meeting Committee decided that one difficulty lay in the disconnected character of the subjects of study, and accordingly proposed that we take up a connected study of one of the Gospels. The Gospel by Mark was finally chosen, and its study entered upon at the next meeting. Now, at the conclusion of this study, we feel that the results have more than justified the change. While the subjects of the different chapters were usually dealt with by the students; each meeting was carefully planned for, at least a week in advance, by the Prayer-meeting Committee, who prepared mimeographed outlines of each chapter, and distributed them, in addition to spending an hour, each week, in consultation with the missionary, and the leader of the next meeting. Once a month, either the principal, or the head-teacher of the school, both of whom are *Dōshisha* graduates, was invited to review the work done up to date. Once during the fall term, and, again, on Christian Endeavor Day, in February, outside speakers were invited to address the Society, when the Juniors were also invited to be present.

All thru the year, we could feel the spiritual atmosphere developing and deepening. A spirit of prayer was abroad, and each week new girls announced their decision to devote a definite part of each day to Bible study and prayer. When we had finished our study of Mark, we invited Mr. Takemoto, of the Tenma Church, to give us a talk on something connected with the line of study we had been pursuing. At the conclusion of his talk an opportunity was given to the students to ask questions, and the charac-



ter of the questions asked revealed that much thought and real study had been going on, in the minds of the questioners. Finally, Mr. Takemoto asked if there were not some who had decided to give their lives to the Master, whose life they had been studying, and twelve responded. The next day, another girl came to tell me she had made her decision.

Of these thirteen it was decided, after examination, that three were not quite ready, and, as they return to us next year, they have entered upon a further course of study, looking forward to receiving baptism in the near future. There was such decided opposition in the home of one girl, that she gave in; but the other nine were baptized on Sunday, March 21. As none of these girls came from Christian homes, or had any direct church connection, it was decided, after consultation with the different *Kumi ai* pastors of the city, to hold a special service for them; and so our little Kitano Kōdōkan (chapel) was the scene of one of the most impressive services I have ever witnessed.

After a beautiful and impressive talk by Mr. Takemoto, Mr. Sugita, as the oldest pastor in the city, baptized the girls. Mr. Iba, our principal, and Mr. H. Yamanaka, the head teacher, passed the bread and wine; after which the right hand of fellowship was extended by Miss Colby, for the missionaries, Mr. Maegami, for the school trustees, Mrs. Kita, one of the early graduates, for the alumnae, and by one of the teachers and one of the Senior pupils, in the name of the school. Mr. Allechin closed with the benediction, and we all went home feeling we had indeed been up on the mount.

This, and the fact that we closed the year with fifty-one active members in our C. E. Society, are among the tangible results of the Christian work being done in our school. And we rejoice all the more over them, because, in the past few years, such evidences of the working of the Spirit have been scarce, while we pray that this may be but the beginning of a great spiritual awakening, and that

our next graduating class may have one hundred, instead of fifty per cent, who are Christians.

(MISS) AMY E. MCKOWAN.

## The Founder of Kyoai Girls' School.

One of the prominent figures in Maebashi, in Christian circles, is Mr. Fukazawa Riju. He has belonged in turn to the Greek and *Kumi-ai* churches, and both claim him as theirs. Now, for family reasons, he is again nominally in the Greek church. As might be supposed, he was opposed to the war with Russia. Advanced ideas along various lines caused him to be shadowed, for a long time, by the police, as a socialist. In the recent election he took sides against the government and lost. He made his property in the silk industry, but with him trade seems to be a secondary matter. He has, from his youth, favored woman's education, and helped this school get started in 1888. During all the years since, he has stood by it through thick and thin, and given it financial and moral assistance. Before the school was started, he and a friend of a kindred spirit, held various meetings, and talked over the subject. The authorities thought this agitation was of a political nature, and the two leaders were promptly put in jail, and kept there for a week. When the real nature of the matter came out, they were released. Mr. Fukazawa enjoys telling this story, but doubtless it is more interesting as a reminiscence than as an experience at the time.

Many good people assisted in founding the Kyoai Girls' School in Maebashi. Among them were Pastor Fuwa and Mrs. Fuwa, Mr. and Mrs. Suda Meichu, and Miss Mary Helen Shed, but Mr. Fukazawa was the founder in a more real sense than any of these.

Recently a new teacher has been appointed to take charge of the dormitory. She is a lady of high ideals and much executive ability, and she immediately set



about making some long desired changes. The old, dingy dining room was freshly papered, new mats put down, and pictures hung on the walls. Old, nicked crockery was replaced by new. A clock was bought for the dining room, so that the girls might be more deliberate about their meals. The teacher herself went to the kitchen and superintended the cooking of hot, appetizing meals. New servants seemed a necessity, so she consulted with Mr. Fukazawa about securing suitable ones. But they were new and green, so he offered to let his daughter, a graduate of last year, come and work for a month with them. He said she was a good cook, and skillful in household economy. This offer was reluctantly, though joyfully, taken advantage of, and the young lady came and continued till the end of the term, working all day with the servants, and passing the night with them. This teacher had partaken, with others of us, at Mr. Fukazawa's residence, of a dish composed of rice with delicious bits of chicken thrown in here and there. The host boasted of this as a dish he had himself invented, and always cooked when served at his table. Now, Founder's Day comes on February 29, but, with the exception of one year in four, is observed on March 1. This year it was proposed that the daughter of Mr. Fukazawa cook this famous dish for the boarders on Founder's Day, so she was sent to ask her father for the exact proportions and ingredients. Her father replied that it was too important a dish for her to cook alone, and that he would come and look after it himself. So, early in the morning, he appeared in an old gown, with his special brand of *shōyū* (a kind of malt sauce always used in Japanese cookery), and worked in the little, dark kitchen till noon, with his daughter. Meanwhile, formal exercises were going on in the school, and the name of Mr. Fukazawa and his daughter were mentioned with honor. At noon we all sat down to the feast, with the honorable cook, who apologized for his bad cooking.

(MISS) FANNY ENSWORTH GRISWOLD.

### Points of Contact.

It is early Tuesday evening at the Woman's Evangelistic School. The supper tables have been removed, and the women are gathering for evening prayers. Not all, however, for they have been off calling all the afternoon, and some come in on the fly, with excuses that they simply could not get away in time. We have been there, and know how to sympathize.

Tuesday evening prayers are one of the delights of the week, for the women have so many things to tell about their experiences in calling. Thru these reports we have come to know the many homes to which our pupils go, and are interested in the individuals, who are being led to Christ. Recently, for a few weeks, we have had an inquirers' meeting at our school, to bring together those for whom we have long prayed, that we might have a still more personal interest in them.

This Tuesday evening one woman reports that, in one of the homes she visited, a little girl had been born, and when she was thirty-three days old, the mother and grandmother dressed her in her beautiful crape garments, to present her at the temple. It is a great event in the family, and one in which all take the keenest interest, but, alas, the joy of that family event was shattered, for the eleven year old boy, who had been attending Sunday-school, protested that it "is wicked to take the baby to that old temple. There are no gods there, but just dirty stone images." He protested so vehemently that they postponed going, thinking to go while he was at school, but he was not to be deceived, and begged and plead so earnestly, that he won his point. Baby was not presented at the temple, and now the mother and grandmother say "please teach us about Jesus, whom our boy talks so much about."

One pupil has been to call at the home of a policeman, who, with his mother and wife, were recently baptized. Here, too, the leading had been by the two children, who attended Sunday-school. The father was a hard drinker, and the children were



so distressed, and talked so much about *sake* being bad, that he said he would stop drinking. He found, however, it was not easy to do, that *sake* had become his master, and so he has come to Jesus to get the power to overcome his enemy. God grant he may continue the fight, to get a complete and permanent victory.

The public bath seems to furnish one of the points of contact. One of our women, young and inexperienced, we had not ventured to send out alone to call, but she had met a young woman at the bath, who asked her to come to her home, to teach her. She has been able to deeply interest her in Christ's teaching, and also has had the opportunity to present the Christ message to her dying elder sister. Another pupil met a woman, a year ago, at the bath, and was invited to go home with her, with the result that the woman, her husband, and son have all become very earnest Christians. The man, a compounder of medicines in a hospital, was a slave to drink, but thru the help of this eager, hopeful woman, he has succeeded in throwing off his bonds, and the family is full of joy. This Tuesday she returned from their house with a large, official-looking envelope, with his name and the name of the hospital, and the words "*Sake Iwai*" beautifully written. Those words may be interpreted with poetic license, "Congratulations on the freedom from *sake*." It was presented to him with a letter, and fifteen *yen*, by the hospital. His conversion and becoming a teetotaler has made a great impression on a large circle of men, who are asking to know the power that has made a new man of him. This same woman, during her summer vacation, in a non-Christian community, found her point of contact thru temperance work. She succeeded in forming a society of twenty-three of the principal ladies of the town, into a live, energetic temperance society.

It is difficult to predict where, or how the point of contact will be found, but a live wire is sure to find it.

(MISS) GERTRUDE COZAD.

## A Gospel Choir.

In the March MISSION NEWS mention was made of the formation of a large Gospel Choir (*Seika-Dan*) as a new feature in connection with the Evangelistic Movement in Osaka. It is composed of young men and women from fifteen different churches in the city, who have some knowledge of music. The progress of education in music has been slow, but the effect of the systematic teaching of singing in the public schools during the past twenty years, is beginning to show itself in the present generation. Many young men and women, who graduate from the public high schools reveal a fairly good knowledge of the rudiments of music, and a few are enthusiastic musicians of fair ability. But there are no opportunities, even in a large city like Osaka, for these young lovers of music to combine for mutual improvement in singing. The church is really the only place at present, where young people of either sex, can find an outlet for their musical tastes and ambitions. And this is doubly true when an attempt is made to unite male with female voices. The Union Hymn Book has supplied a wide range of attractive music to these young people, when they leave the public schools. If only they could also leave behind them prejudices against Christianity, which they breathe in the atmosphere of the public school, our churches, because of the opportunities and facilities for singing, would attract large numbers of them.

When plans were being made for special services in Osaka, in connection with the National Evangelistic Campaign, a proposition to form a Choir of one hundred voices, to sing at all the large meetings, was enthusiastically received. Already eighty-five have enrolled themselves, and about fifty are meeting once each week, under the leadership of Mr. Allchin. One of the pastors acts as president of the Choir, a young man keeps the record of attendance, and the organ is played by Mr. Nagai, one of the most



skillful music teachers in Osaka. The Choir is strong in sopranos and altos, because, in addition to women from the churches, pupils come from Miss Mead's Bible Woman's School, and also from Miss Tristram's Girls' School. Although there are about forty men on the bass and tenor parts, they are a little weak, because, in Japan, there are very few real bass or real tenor voices. The singing of the Choir has already inspired the speakers, and stirred the emotions of the audiences. This is the true function of a Choir, and when the *Seika-Dan* helps its own members, and Christians generally, to a more earnest worship of God, to a quickening of the spiritual emotions, to the creating and diffusing of a nobler religious sympathy, and of a deeper and more vigorous consecration on the part of the members of the churches, it will have served the real purpose of its organization. To foster and increase this consecration, the Choir has invited Mr. Allechin to give his illustrated lantern lecture in the Y.M.C.A. hall, on the life and hymns of Fanny Crosby. Because of the recent death of this "holy singer," at the age of 95, this lecture is most timely. It is not generally known that the Japanese hymnals contain twenty-six of her hymns—some of them the most frequently used by Japanese Christians. The names of the world's great preachers and philosophers are often mentioned in the pulpits, while the consecrated and gifted men and women, whose sacred songs are used every Sunday, are allowed to pass away in silence. How few Japanese Christians know that the following hymns, so frequently on their lips, are the gift to them, of a woman blind almost from her birth! "Pass me not," "Rescue the perishing," "Some day the silver chord will break," "Blessed Assurance," "O! the happy time is coming." Only Fanny Crosby's hymns will be sung that evening by the Choir, in the form of solos, quartets, and choruses.

This choir treatment of what are usually regarded as "common" hymns, can be made to serve as a genuine inspiration

and revelation to the Christians of Osaka, especially when the singing is re-enforced by a sympathetic and popular rehearsal of the main facts in the life of the blind woman who wrote the hymns.

GEO. ALLCHIN.

## Kyoto Notes.

Dōshisha's fortieth commencement was held on the morning of March twentieth, in the Chapel. Ninety were graduated from the Academy, and nine from the theological department of the University. In the girls' department there were twenty-three graduates from the Academy and eleven from the College. There were no students graduated from the University, other than the theological department, as the first classes from the lengthened courses will be graduated in June 1916. Governor Omori was present and read his congratulatory address. Dr. Nitobe, of the Tokyo Imperial University, delivered the chief address of the day, speaking even more felicitously and inspiringly than usual. Special emphasis was laid upon American ideals of education; and, in conclusion, he dwelt upon the thought of service as the ultimate Christian goal. In connection with the exercises the Glee Club rendered a song composed for the occasion by Professor Miwa.

On February fifteenth ground was broken for Dōshisha's new Library. The part now under construction, for which 12,000 *yen* have been appropriated, is a fire-proof building of re-enforced concrete faced with brick, and is to be ready for occupancy in September. It is built for stack purposes, but is to be used, for the present, as the general library, until such time as funds may be secured to complete the building, which, it is estimated, will cost 100,000 *yen*. The site is a little to the right as one goes from the Imperial Park by the Imamon gate, toward Sōko-kuji—well back from Imadegawa. The dormitory, which is now on that corner, will be removed as soon as the Library



proper is erected. Vories & Co., of Hachiman, Omi, are the architects, and Hattori, of Kyoto, is the builder.

Within the year a new lecture hall, greatly needed for the University departments, will be built, to the northeast of the old library building, which is now given up entirely to classrooms. Definite plans for this structure will be made during the current month, in accord with the money to be appropriated. As yet only 17,000 *yen* are in hand, though 30,000 *yen* are greatly needed.

In mentioning commencements the little people of Imadegawa and Airin kindergartens must not be overlooked. The exercises at Imadegawa were held on March nineteenth, and consisted largely of prayer-and-motion-songs and kindergarten games. Prayer was offered by Dr. Nakaseko, of Dōshisha *Jo Gakkō*. The graduation at Airin was held on the same day; and, in addition to the various exercises by teachers and children, Dr. Kawanaka, acting pastor of Airin Church, gave a most helpful talk—addressed largely to the mothers who were present—on the subject of children's "Why's." He feels that the coming generation of parents will be able to answer these questions much more easily than the parents of the past generation could. There were twenty-three boys and girls graduated from Imadegawa's eighteenth class, and seventeen from Airin, all of them happy, and eager for the larger life that comes with departure from kindergarten, and entrance into government primary schools. Most interesting collections of drawings, sewing cards, paper weaving, etc., all done by the children themselves, were on exhibition at both kindergartens. Mrs. Learned is quite happy in the fact that Imadegawa boasts of new *tatami*, and that the *fusuma* between two rooms, have been removed, thus affording space for a larger "circle,"—a feature that adds materially to the usefulness of the building; while Mrs. Gordon is pleased to announce that, during the spring vacation, Airin is to have erected a summer-house

which can be used for both school and play purposes.

Kyoto has had a number of rare treats recently. At the last meeting of the Recreation Club, Rev. Roger A. Walke, of this city, gave a most interesting paper on his impressions of the Oberammergau Passion Play, which he and his wife witnessed in the summer of 1910. A solo appropriate to the occasion, was finely rendered by Miss Hasu Gardiner, and several Crucifixion hymns were sung. After the program a number of beautiful photographs were shown—some of the actors themselves, others of the large stage groups. One could not but be impressed by the earnestness of these faces, especially when realizing how much of the true spirit of the ones they were representing, these Bavarian peasants have imbibed.

Mention was made in the last issue of MISSION NEWS of the visit of Drs. Mathews and Gulick to Japan. Kyoto Union Church was favored one Sunday with the résumé of Dr. Gulick's year and a half of work in America, from his own lips. It was a fascinating story, and time and again he told how the way had been opened for his approach to men where the gates had seemed hopelessly barred to interviews. The next week Dr. Mathews gave a simple, though uplifting sermon. On still another Sunday, Mr. Albert E. Bailey, a member of the Congregational Church, Newton Center, Mass.,—the church with which four of the Kyoto families are intimately connected—gave a most vivid picture of his visits to the Holy Land.

Kyoto Station is pleased to welcome once more Rev. and Mrs. J. Edgar Knipp, of the United Brethren Mission, who have returned to Japan after some twelve years' absence. When they first came out they were stationed in Kyoto where he was connected with Dōshisha Theological Seminary. Owing to a serious breakdown of his health, they returned to America, where he has since been in the office of his Board in Dayton, Ohio. Mr. and Mrs. Knipp will probably be in



Kyoto for a few months, and thereafter work in the Otsu field.

(MRS.) ALICE WARD LOMBARD.

### Okayama Hokubu Happenings.

Things have been happening up in the northern part of this city. The first was about a month ago, when there were two attempts to burn one of the rented houses in my yard. The night of the first attempt there also were seven houses entered in this neighborhood. Ten days later, a woman was murdered on the next street. A few evenings later a drunken man stumbled around in front of my gate, making it very unpleasant to come in. The incendiary has been caught, and put in prison. The man who killed the woman gave himself up. Of the thieves and drunken man I know nothing.

On Sunday, p.m., March 21, the Okayama Hokubu Kirisutokyō Kyōkai (Okayama North Church) was organized. The Mission has had work here for twenty-one years. In order not to conflict with other church services, we had a meeting Tuesday evenings, but, as the city grew this way, we felt the need of Sunday services. Four years ago, on January 22, we had our first Sunday morning and evening meetings. In these four years there have been sixty-four baptized, five of whom were children. There is nothing that can be said about the church and its decorations, for the building is in a pretty bad condition; but there was many a happy face, because we have been working and praying for this, for over two years, and we hope to have a new church building in a few months. Our membership is seventy-four, though twenty-three of that number are out of town. The church was well filled with representatives from all but one church in the city. Mr. Nagasaka, pastor of the main church, gave us a very helpful sermon. One number on the program, which has been spoken of by many, was a song, written for the occasion and sung by three little Sunday-school girls.

Pray for us that we may "look up, not down, that we may look out, not in, and that we may lend a hand," and so be a light to those who sit in darkness and in the shadow of death.

(Miss) MARY E. WAINWRIGHT.

### Recipe for a Fine Convention.

Christian Endeavorers in Japan, as elsewhere, know how to make and use one. They have just shown, for the twenty-third time in the history of their Japan Union, how to do it. They hold no patent rights and use no magic arts except those of hard work and hearty enthusiasm. Their recipe varies in its ingredients from year to year, to suit different tastes and times, but the one made use of from April second to April fourth of *Taisho Yonen* (1915) worked so well that it seems worth reporting for wide reading.

First. Make a wise selection of place, for example, Kobe, the mother city of many a good organization, and hold your various sessions in the beautiful hall of Kobe College (one of the finest audience rooms in the Far East), or the smaller chapel of the Bible School for Women (just large enough for the English session), or Kobe (*Kumi-ai*) Church building, or Y.M.C.A. hall, or the open court high up on the slopes of Suwa Yama, where hundreds of early risers may meet to pray, under a clouded sky for a canopy, with the breath of the morning for an invocation, the mountain air for invigoration, and Kobe's wonderful panorama of city and harbor, landscape and seascape, for a beckoning vision of waiting service.

Second. Choose the spring vacation, Passion Week and Easter Sunday. The chief objection to this date is that half a score of other organizations select the same time for their special meetings. This results in a smaller attendance, but, on the other hand, allows a fraternal exchange of telegrams, as with the Sunday-school Convention at Sendai, and the W.C.T.U. one at Kyoto.



Third. Have a definite object in view, and that an altruistic one. This year it was to unite and serve the churches of the vicinage. Twenty-two such organizations joined with the local C. E. societies to welcome, entertain, and receive the direct benefits of the convention. In fact, the meeting might be aptly styled as a service convention. On Saturday evening and Sunday the pulpits in and about Kobe were occupied by C. E. leaders. A driving rainstorm interfered with the out-door preaching, but otherwise the pre-arranged program of aggressive evangelism was carried out with marked success.

Fourth. Among your speakers include such experts as President Osada for a consecration service, Secretary Sawaya and "Col." Yamamuro, S. A., for both children and adults, and Rev. Messrs. Miyagawa and Uemura, Madame Hirooka, and Hon. S. Ishibashi, M. P., for any kind of an audience. Get your musicians from Kobe College, adding Pastor Gutelius, of Kobe Union Church, and Mr. Allehin and Miss Ward, of Osaka. For subjects choose such timely ones as The Love of God, A Thoroughgoing Religious Life, The Hidden Source of Human Power, Training for Service, and The Peaceful Life.

Fifth. Hold one service which packs a church, aisles and platform included, with over sixteen hundred persons, mostly children. Have another in which sixty young persons speak, or pray, or recite Bible verses inside of one hour. Decorate your assembly hall with spring flowers, potted pine trees, and brilliant banners. Take up a collection for some worthy object, such as C. E. Headquarters Building Fund in Boston, Mass., keep young in spirit, cut out long-winded, divisive, and dry-as-dust addresses, speak to the point, bear your testimony by word and deed, and keep ever before you the inspirational C. E. motto, "For Christ and the Church." Such a recipe well handled means a fellowship feast, in the strength of which hundreds may live for many a day.

Two additional facts should be added,

simply as items of information. It was voted to hold next year's convention in Osaka. The following officers were elected for the ensuing year. President—Rev. J. H. Pettee, of Okayama. Vice-Presidents—Rev. Messrs. K. Ishizaka, and J. Fukuda, of Tokyo, and T. Maki-no, of Kyoto. General Secretary—Mr. T. Sawaya, of Okayama; Assistant Secretary—Mr. J. Yonemoto, of Kyoto. Treasurers—Mr. H. Hirose, of Kyoto, and Mr. T. Asaki, of Osaka. Councillors (in part)—Rev. Messrs. N. Ono, K. Yoshikawa, and Miss DeForest, of Kobe. Rev. M. Hori and Miss McKowan, of Osaka, and Miss Luther, of Kanazawa.

J. H. PETTEE.

### Mr. Yamamuro's Visit to Tottori.

Tottori was fortunate to have Mr. Gumpei Yamamuro, the head of the Salvation Army work in Japan, visit the city. He spent only one night, but two meetings were held, one in the afternoon, especially for young men, the other, in the evening, especially for inquirers. Both meetings were at the new church, and it was significant that the very first meetings in the new church should be such helpful ones.

Mr. Yamamuro is a rather spare man, and seems quite young to have such a responsible position. There was nothing eloquent about his addresses, and he wore the clothing of the ordinary Salvation Army officer. But, as he told of the power of Christ to save from sin, and illustrated his talk by examples of men and women, who had been saved from their evil lives, he found a response in the hearts of the people who listened. There was evidently no effort to work upon their feelings. The tone of voice was quite matter of fact, but it was evident that the man knew what he was talking about, and meant every word he said.

At the evening meeting forty two people gave their names and addresses, as wishing to inquire further into Christianity.



Mr. Yamamuro had to leave for Matsue the next morning, but he gave directions about following up the meetings, and since then, for a month or more, meetings have been held every Tuesday night, for the inquirers. It is impossible to tell yet, what the permanent results of the meetings will be. No doubt some of the inquirers, probably the majority of them, will not advance far enough to join the church, until they are again stirred up at some other meeting. In America nearly every one knows what Christianity stands for, but in a place like Tottori, where many people are said actually to believe that Christians crucify their dead, many of those who have feelings aroused at a meeting like this, have to be told what Christianity is, and it is natural that before they understand it fully, their interest should cool down some. Before the Tuesday evening meetings, which have been held for a month or more, an effort has been made to visit each inquirer, and ask him to attend the meeting. It has been decided after this, to divide the inquirers into three groups, according to the location of their houses in the city, and to ask them to come to group meetings, where an effort will be made to explain Christianity more carefully, and a chance will be given them to ask questions about points they do not understand.

Mr. Yamamuro's visit was a great help to the church, and it was a pleasure and inspiration to have such a man as our guest while he was in Tottori.

H. J. BENNETT.

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### Frederick Firth Bennett.

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On the afternoon of March 8th, Frederick Firth Bennett, who was born at Tottori, April 26, 1912, was drowned there in a small jar of water. The funeral service was held on the 10th, Dr. Pettee, of Okayama, conducting a private service at the house, assisted by Mr. Dunning, of Kyoto. The public service, in the new church, was entirely in the hands of the Japanese. The church was well filled,

and the pastor spoke briefly and fittingly, calling attention to the fact that Mr. and Mrs. Bennett, having already won a warm place in the affections of the people, were now permanently attached to Tottori by the little grave on the nearby knoll. About fifty people followed the casket a mile to the grave on the hill, where interment was completed at sunset, the committal prayer being offered by Mr. Dunning.

One of the missionaries who came to the funeral, wrote afterwards, "I went to Tottori, saying all along, 'Why should such things be?' but I came back with shame at my lack of faith, and thankfulness that such things are. I do not believe that any of us have any idea how much good was done and how God spoke to many hearts that day. I never saw so many opportunities in all my time in Japan, as were packed in that day. Surely Jesus was near." "A young woman who had been a servant in the Bennetts' home, and who has lately been married, said she wanted to see me. She asked me to pray that she might have such a home as this has been, and that she might influence her husband and the village, where she is the only Christian." Of another, who had sinned deeply, she writes, "If he comes back into the church, it will be because of the funeral, and the sacrifice of that dear little life." "Another young man asked me to pray that he might have a home as beautiful as the one into which he had seen so clearly that day, and that he might be as noble and pure." "Another young man said he did not understand the meaning of it all, but after our talk he seemed satisfied that God knew best. We talked of friendship with Christ, and he said he realized that he had been trying to take in Christianity by the head, instead of by the heart, but now he should take it in from the heart, because there was something in that home, which he saw that day, more than a philosophy." A prominent Japanese pastor wrote, "Mrs. Pettee told me all about the event, and the funeral that followed. We are very much impressed by your idea



concerning the significance of this affliction. Of course we know only in part, but He knows well. More shall be revealed. I am persuaded that his going will come to the effect of saving multitudes to His kingdom in Japan." The silver lining to the dark and heavy cloud is the fact that this experience of great sorrow has touched the hearts of many people in Tottori, and created a bond of sympathy which will bear, and has already borne, rich fruit for God's Kingdom.

### General Notes.

Special series of meetings have been held recently, with good results, in half a dozen leading towns of Okayama *Ken*. The speakers were Pastors Abe, Nagasaka, and Katayama, Messrs. Sawaya, and Tateishi, and Dr. Pettee. Expenses were met locally, or by Chugoku *bukai* (conference). Arrangements have been made to retain Mr. Abe's valuable services for another year as pastor of four weak churches, and missionary-at-large for Okayama Prefecture.

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One of the good things Dr. Shailer Mathews uttered at Osaka, whether original or quoted, was: "It's a great thing to have good ancestors, but it's a greater thing to become a good ancestor." This reminds us of a response one of her relatives—a mother with several young children—once made to Mrs. Weakley, who inquired about her relative's forbears: "I am so much occupied and interested in my descendants that I have no time to think about my ascendants."

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In the midst of Yamato, and no long walk from Unebi station, are the tumulus of Jimmu Tennō, and the shrine, Kashihara Jingū, or Kashiwabara Jinja, where, since its erection in 1890, the mythical "first emperor," Jimmu, is worshipt. These are about a mile apart, but less than five miles covers the entire circuit. From the 3rd instant, a national holiday

in commemoration of the death of Jimmu, for two weeks, an anniversary festival, with Shintō dances of ancient style, has been in progress at the shrine.

\* \* \* \*

On March 12, at 6.04 a.m., a sharp shock of earthquake was felt at Kobe, lasting about a minute and a half, tho the strongest vibrations continued only twenty-five seconds. Kobe Observatory thought the phenomenon merely local, with its center some twelve miles north-east of the city. The vibrations were in an east to west line, and were severe enuf to awaken children, as well as adults. Earthquakes are rare occurrences in the vicinity of Kobe; some years had past since the last shock was felt.

\* \* \* \*

At Glory Kindergarten, March 24, twenty-one children took their certificates—the twenty-sixth graduating class, bringing up the total graduates to 630. In the eighteenth Training-school class three graduated, making 97 graduates in all. The speaker, Dr. Katayama, professor of medical jurisprudence in the Tokyo Imperial University, is authority on criminology in Japan, and is president of the Society for Child-study. Dr. Katayama is also a very ardent temperance advocate, and his address was a very timely and valuable message.

\* \* \* \*

Assisted indirectly by the governor of the prefecture, and directly by Mr. Warren's teacher, and other Christian workers, the Onoda brothers have given, during the past month, twenty-four illustrated lectures, in twenty-one towns in Miyazaki *Ken*, reviewing the remarkable history of Okayama Orphanage, and making known the present condition and purpose of the institution. Great interest has been aroused everywhere. Okayama *Ken* is to be canvast next, and other sections of the country will be visited later. No admission fee is charged, and no collections taken at these meetings.

\* \* \* \*



We learn that just before leaving Chicago for Japan, Miss Howe presented the needs of Glory Kindergarten and Training School to the Executive Committee of the W.B.M.I., and gained consent to secure greatly needed equipment. The outcome of this appeal was gratifying, and resulted in a beautiful piano, the gift of a few friends in the W.B.M.I., a victrola from Mrs. Douglass Smith, whose visit to Japan a few years ago, is pleasantly remembered, a typewriter from Mrs. J. A. Adams, nine fine oak cases for materials and supplies, from Mr. W. K. Howe, Rochester, N.Y., new music for Kindergarten and Training School, new material for the kindergarten, a Montessori outfit, and some books. The value of these gifts to the Kindergarten can hardly be estimated.

\* \* \* \*

The late Baron Takasaki, chief of the Bureau of Poetry, has a poem on Commander Hirose, whose heroism in the Russo-Japanese War is commemorated by a statue in his native place, and by one before the new Tokyo station.

4. *Utae wa yamaji*
1. *Nana kaeri*
2. *Umare kawarite*
3. *Kuni no ada*
5. *Yamato damashii*

"Unless his prayer be heard, that seven times born upon earth, he, by a sevenfold life, may demonstrate his loyalty and truth, his faithful heart will never be at rest." Lloyd adds the note: "The reference is to a poem of Hirose, in which he says that a sevenfold life would not exhaust a man's obligation to his country," but strangely does not refer to the original prayer of Kusunoki Masasue, brother of Masashige, that he might be reborn seven times into this life in order to destroy the country's rebels. "That," said Masashige, "is exactly my desire."

\* \* \* \*

In mid-March troops were embarked from Kobe and elsewhere for Tsingtau and Manchuria. The native press inclined

to emphasize this action as due to the determination of Japan to coerce China into yielding to the twenty-one demands presented on January 18. The "ordinary man in the street" so interpreted this action. But, altho involving a considerable strengthening of Japanese forces already there, we do not think it was intended to have any direct relation to the diplomatic situation. We do not suspect the Japanese Government of any such bulldozing. We believe the resolve to increase the forces was taken from wholly legitimate motives, connected with the peace of the Far East, and due to the weakness of China. The machinations of Germans in China, and the possible danger of their inciting her to some such rash action as Turkey's, suggests the wisdom of watchfulness. The fact that Japan has put up to China no less than twenty-one demands—many of which are exceedingly distasteful, leaves China in no friendly mood, and while, if left to herself, she would never go to war over the demands, yet these may render her very responsive to any influences hostile to Japan.

\* \* \* \*

The Cordelia M. Fobes Memorial Library Founded by Ellen C. Alexander—such is the name of the new library established for the Glory Kindergarten Training School. Miss Ellen C. Alexander, one of the earliest kindergarten workers in Chicago, recently entrusted to the W.B.M.I. \$1,000, the interest to be used for building up a library for the Training School. Miss Alexander gives this money in memory of her aunt, Miss Fobes, who was an educator of some note. The first interest, thirty dollars, has just been received. The teachers were asked to give lists of books, magazines, and papers they desired to see in the school, and from these lists the selection was made. Art, music, child-study, Sunday-school, church history, nature study, books on Old and New Testaments, and kindergarten, as well as the "woman question," are represented. Twenty-one books, eight magazines, three religious



papers, and two of the best dailies, are now ready for teachers and students; a good case for the magazines, a rack for the papers, and a book case to match, have been supplied by the school; soon a book plate will be ready; also a small brass tablet for the cases. There have been some beautiful gifts made to the Training School, but none more acceptable than this by Miss Alexander.

\* \* \* \*

One of the largest and most enthusiastic gatherings held so far in connection with the evangelistic movement in this part of Japan, met at the Baikwa Girls' School on March 22. Being a public holiday, and the weather fine in the morning, there was nothing to prevent the Christians from coming out in full force. The invitation to attend was extended to Kyoto and Kobe, but the audience of more than five hundred, was mostly from Osaka. The speakers were from the three cities. Two business men urged the Christians to consecrate their *time*, and give their *best* to the Lord; two preachers emphasized *prayer* and *sincerity*. Dr. Cary spoke of the privilege of being workers together with God; and Mr. Miyagawa advised the Christians to cease petty criticism of methods and speakers, and to avoid giving up when the work is only half accomplished. Hymns of a rousing kind were well sung by the Gospel Choir (*Seika-Dan*). The speeches and the prayers were uplifting. The large crowd stayed for lunch in the building, and for the photograph, which unfortunately could not be taken, because of the rain. The social part of the program—, in the afternoon, included the usual witty short-speeches, and amusing songs and stories. It was a profitable day well spent in the effort to arouse and unite the Christians in the present campaign.

\* \* \* \*

Kobe College, at its thirty-second commencement, graduated thirty-two girls from the Academy, and three from the college department. The one disappoint-

ment of the day was that Miss Searle's recent *jinrikisha* accident made it impossible for her to be present, and to preside as usual over the exercises. But the opportunity given to the graduating classes to meet her in her bedroom, and hear a few words of parting from her, as she lay propped up by pillows, for the occasion, in part compensated the pupils for not receiving their diplomas from her hand. The speaker of the day was Professor Sakuzō Yoshino, of the law department of the Imperial University. He spoke for nearly an hour, with ease and charm, on the much-mooted "woman problem" of the day, pointing out the accelerating influence of the war upon the feminist movement, and the certainty of that movement's reaching Japan, with its future impetus; then will be needed for its guidance, women of faith, courage, and knowledge, such as a Christian school aims to produce. His wealth of incident and illustration, drawn in part from his own experiences while in Germany, France, and England, kept the keen interest and sympathy of his audience. Professor Yoshino is a member of Mr. Ebina's church in Tokyo, and is an earnest worker. His college course was taken in the government college in Sendai, where he was a member of the students' "Chūai no Tomo Club" founded by Dr. DeForest. He remembers the latter with gratitude, as one of the factors in his spiritual development.

\* \* \* \*

Japan's hard fought general election came off on March 25, and resulted in a great surprise to everybody concerned. The Government had three parties working in its favor, the *Dōshikai*, which won 152 seats, the *Chūseikai*, which won 37, and the *Okumakai*, which won 22, making a total of 211 out of 381. Both the opposition parties lost their previous strength, the *Kokuminto* winning 28 in place of 32, and the *Seiyūkai*, previously in far greater strength than the *Dōshikai* now has, won only 110 in place of 184. The other seats are held by Independents,



some of whom are sure to side with the Government. This is a landslide for the latter, which its most sanguine friends never dreamed to be even probable. The election campaign was conducted in the most satisfactory manner yet known in the country. The Cabinet Ministers did not deem it beneath their dignity to stump the country to a limited degree, and discuss the issues with the people. This new departure is one of the encouraging features. The attitude of the authorities was probably more fair and impartial than in any preceding hard-contested election. Bribery was more thoroly suppress. This campaign was carried on far more nearly as one should be under constitutionalism, than any previous one. Count Okuma's long and well-known championship of popular government has been put in practice, and Japan's Grand Old Man has achieved a great triumph, well deserved. The electors have spoken with tremendous emphasis, and he has abundant support to go ahead with his policies in the next Diet, which will open May 17.

\* \* \* \*

A great flurry in Japan and much discussion abroad have been created by Japan's twenty-one demands upon China. What those demands are is not yet officially publisht. But from an editorial in the *Japan Times* we may learn the probable nature of many of them. "The Imperial Government may, for instance, have proposed the prolongation of the leases and railway concessions in Manchuria, succession to German concessions in Shantung and non-alienation of the province, the exercise by Japan of police rights and the grant of rights of residence, land tilling and commerce for Japanese in South Manchuria, the acquisition by Japan of similar rights with mining and railway concessions in East Mongolia, the non-ceding of mining, railway, and shipyard concessions in Fukien Province, certain arrangements for iron and steel and colliery industries at Hanyang, Tayeh and Pinghsia, and for a

Nanchang-Hangchow railway, and also special stipulations as to the non-alienation of China's littoral provinces and islands, as also to the engagement of army, police, and financial advisers and foreign superintendents for Chinese arsenals, and for free religious propaganda work, including the establishment of schools, temples, and hospitals. Some of these requirements may in their nature be exclusive, but not in the sense of setting at defiance the principles of the open door and equal economic opportunity, as they are understood and are in actual operation. That none of the proposals contravenes those principles has all along been emphasized by the Imperial Government, and it is presumable that they are in their main features as above summarised."

\* \* \* \*

When Japan issued her ultimatum to Germany, it was hopt by many of her foreign friends that she was going to do the wholly unselfish thing of restoring Kiaochau to China, at the close of the Great War, absolutely without price or condition, except the proviso that China should agree never to alienate the territory again. The war is not over, and no one can reasonably object to Japan's keeping the territory until peace is determined. But her foreign friends have already been disappointed at the utterances of her leaders, from Baron Kato's speech in the Diet last December, to the utterances of law professors in her universities, the attitude of her press, and the sentiment of many of her people. The general impression made by all these is that Japan, after all, is not likely to treat China at all generously. We have no right to assume, at this stage, what Japan's action will be, but such is the impression left by Japanese public utterances—an impression disappointing to us. If Japan is trying to insist on a transfer of the lease from Germany to herself, it would seem to be a purely selfish, unjust act, which China and her friends may well resent. The peace of



the Far East is an important thing, but demands like many of those shadowed forth in the *Japan Times* impress us as endangering peace, and likely to be acceded to by China only under practical compulsion, just as the leases to Russia and Germany were granted because of helplessness. Japan should not ask renewal of the leases and concessions in Manchuria,—for what moral right has she there now, and isn't her presence a constant irritation to China?—but should respect the sovereign dignity and rights of China to her own territory. We believe there are other ways for taking all precautionary means that are just and legitimate for insuring the safety of Japan against encroachments of occidental nations, besides occupying the territory of a neighbor.

\* \* \* \*

Francisque Marnas, in his two valuable volumes on *La "Religion de Jésus" (Iaso jakyō) Ressuscitée au Japon*, gives a lively account of the building of the "Church of the Twenty-six Martyrs" at Nagasaki, and of the circumstances which led to its erection and name. In 1597, at the beginning of the long, but interrupted period of persecution preceding the final apparent extermination of Catholicism, twenty-six Christians were crucified on a hill near Nagasaki. With the aid of old Catholic books, French priests, in October, 1863, identified a hill in plain view from the city, and called Tate Yama, as the site of the ancient martyrdom. In 1862 these martyrs had been canonized, and in their honor the church was erected, and dedicated in 1865, not on February 5, the anniversary of the martyrdom, but, owing to inability of certain church authorities to reach Nagasaki at that date, on February 19. This fine building attracted much attention from Japanese in all that region, and certain descendants of Christians of the 16th or 17th century, came from Urakami, a village very near Nagasaki, to see this new church, and to make themselves known to the foreign priests. The

discovery of these Christians on March 17, 1865, is naturally regarded as a great event. Thru them others were discovered. The fiftieth anniversary was observed at Nagasaki last month, at the Cathedral on Minami Yamate. On the 18th ultimo "probably the largest place of Christian worship in Japan," the new church at Urakami, begun in 1896 as a memorial to the sufferers in the persecution of 1867-1873, was dedicated by Bishop Chatron, of Osaka. Sei Maria Gakuin is an Apostolic School at Urakami, founded in 1910, and the Superior has recently reported a general average of fifty-eight students. There are said to be 51,000 Catholics in the Nagasaki diocese, and 7,000 in Urakami. Cary's *History of Christianity in Japan* gives a condensation of Marnas' narrative.

\* \* \* \*

When the troops for China were at Kobe they marched to Nankō's tomb, at Minatogawa Shrine, where the priests conducted a ceremony in which sacred wine (*miki*) was administered to the officers in the presence of their men. Nankō is the posthumous name of Kusunoki Masashige, who is sometimes called the George Washington of Japan—the exemplar of Japanese patriotism, who sacrificed his life under circumstances in which he knew he had no chance for victory, and, dying by *hara kiri*, he is sometimes said to have expressed the wish to be reborn seven times to take vengeance upon his enemies. It was this prayer that a Christian pastor, speaking at Niigata, in June, 1912, quoted in juxtaposition to the words of Christ, when Peter asked: "Lord, how oft shall my brother sin against me, and I forgive him? until seven times?" and the pastor rung the changes on the "seventy times seven" of Christ's answer, as well as upon the sevens of Masashige and Peter, and the "Love your enemies" of Christ, declaring the superiority of Christ's spirit and teaching over the spirit and example of Kusunoki. As the meeting was in the Normal School, crowded with teachers and



庚子年十一月廿二日  
 以莊無不中而晚信不及事而天  
 王宮臣林君智益云  
 修功益厚而主  
 立功於外者平之以其行國之人他  
 不足私自非物與實自說如是聖明  
 感其致至今主公大人以是圖卷之任  
 情乎矣若有此片身仙不能說也  
 宋世何處是三州宗廟王三叔何處  
 夢寐之所願也心誠文公應之

(建武三年五月廿五日殉難 元祿四年源光圀卿建碑)  
Inscription on Kusunoki Masashige's Tombstone.



The picture on the obverse side represents the inscription on a famous monument at the tomb of Kusunoki Masashige, at Kobe (where he died May 25, 1336), erected toward the end of the 17th century (Genroku 4) by Minamoto Tokugawa Mitsukuni, from whose autograph copy the large characters, "The very loyal servant Kusunoki's grave," were chiseled. Mitsukuni is often called the Maecenas of Mito, and was a remarkably noble, scholarly, fine looking man, as may be judged from Professor Clement's reproduction of a photograph in the Asiatic Society's Transactions, xxx. 1. The main text of the inscription on the monument, wholly in Chinese characters, was composed by a learned Chinese refugee, Shushiyū Shunsui, who expatriated himself upon the downfall of the Min dynasty, 1644. In 1663 he entered Mitsukuni's service as teacher, and remained at Mito till death in 1682. Prof. Lloyd, in the above Transactions, xxxiv. 4, gives an extended account of him, and Prof. Armstrong, in *Light from the East*, adds further details. Shunsui's composition recites "the virtues and exploits" of Kusunoki, and contains the well-known proverb: *Zemmon ni tora wo fusegeba, kōmon ni ōkami wo susumu* (as the popular form runs), while driving off a tiger from the front gate, one lets in a wolf at the rear.



students, the comparison created a scene, preventing further meetings in public buildings, and called down on the Christians severe criticism. If the pastor did not misrepresent the significance of the patriot's prayer, it was fortunate that he roused the anger of his auditors, and excited a discussion in the press; for such anger and excitement must have advertised greatly the teaching of Christianity on the point of forgiveness of enemies—very often a difficult lesson for Christians themselves to learn, who have this lofty ideal before them. But if Kusunoki was referring merely to the enemies of his country, as the writer of the East Asia Official Guide assumes, then the preacher's comparison was inapposite and unfortunate, without more qualification than he probably made. Armstrong's *Light from the East*, also interprets the prayer as a patriotic sentiment.

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We should not fairly represent our attitude if we did not state our appreciation of some of Japan's difficulties *vis à vis* China. The crucial difficulty is China's weakness in military and statesmanship lines. If China were a strong, virile political unit, able to take care of her own interests, a great degree of Japan's apprehension about danger to the peace of the Far East would be removed. A second difficulty is China's antipathy to Japan. In our nearly thirty years in Japan we have never known China to show any special cordiality for Japan—rather the reverse. Japan doubtless thinks China is inclined to favor occidental nations in many lines rather than Japan, and this may account for the formidable series of demands. Again, while Japan disclaims the assertion of anything like a Monroe Doctrine, it is not unnatural for her to desire that China and herself shall dominate the political policy of the Far East in the general interests of the two nations, and since China is regarded as inexperienced, Japan takes the lead without China's desiring it. Japan probably thinks she is acting for the eventual best interests of China herself.

Japan declares emphatically that she desires, above all, the territorial integrity of China, and she may sincerely believe that, unless she has her military in Manchuria and Shantung, such integrity is endangered until the nations enter upon some radical reform about armaments and the doctrine of a place in the sun, which is only a euphemism for territorial robbery. The claim that Japan ought to withdraw from Manchuria and give up Kiaochau may seem ideally proper to Japan, but she feels she needs a guaranty that her withdrawal will not endanger her own safety, and we can't wonder at her being suspicious of treaty guaranties, "mere scraps of paper," whereby occidental nations might assure her against any such nation's occupancy. If she is there *herself*, she holds the whiphandle. Japan's solicitude for her own safety is a real one, and at bottom is the cause of her seemingly aggressive policy in holding Manchuria, and in making the present demands. Japan intends to respect the "open door" policy for trade in any concessions she may secure from China, and probably so far as trade goes, occidental nations will not suffer especially. We believe their commercial interests would fare much better at the hands of Japan than at those of Germany or Russia. But until Japan has shown the world some sincere effort to safeguard her interests in some other way than by occupation of China's territory in Manchuria, or elsewhere, we think Japan has no *moral* right there.

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### Personalia.

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Rev. Geo. Allechin attended the C. E. Convention at Kobe.

Last month Miss Barrows made a visit of several days at Matsuyama.

Rev. Teichi Hori, formerly of Macbashi and Hawaii, visited the Bartletts, at Colrain, a few months ago.

Dr. and Mrs. Cary visited Mr. and Mrs. Warren, at Miyazaki, at the end of last month and the beginning of this.

At the end of last month the Bennetts visited at Kyoto and Sumiyoshi,—at the latter place, with Mr. and Mrs. Geo. Gleason, of the Y.M.C.A., Osaka.

Mr. and Mrs. Robert Kelsey Veryard are doing light house-keeping in Hartford, Conn., for the sake of spending the spring term at the Kennedy School of Missions, in that city.

Mr. Herbert Spencer Wheeler, manager of W. and J. Sloane, Kobe, exporters of matings, leaves Kobe to-night for Tokyo, to sail from Yokohama for San Francisco, by the *Manchuria*, on the 17th inst.

At the end of February it was announced that Mr. Joseph Elkinton of Philadelphia, a brother of Mrs. Inazo Nitobe, Tokyo, was to visit his sister for a month, then go to China, and return for some weeks in Japan during the summer.

Miss Amy Elizabeth McKowan spent a part of her vacation at Maebashi and a portion at Kyoto, in the home of Rev. Toraji Makino, "endeavoring to persuade a little Japanese to soak into her brain." She attended the C. E. Convention at Kobe.

Miss Grace Hemingway, sister of Wm. Anson Hemingway, M.D., of our Shansi Mission at Taiku, a Chicago kindergarten (they say she is an *awful* storyteller), has been visiting at several points in Japan, on her way to spend a year with her brother.

Upon the close of the Dōshisha theological graduation last month, when "a fine class of eleven" went out, nine of them as regular graduates, Dr. Learned proceeded at once to Tokyo to meet with the New Testament revision committee, of which he is a member.

Under date Mch 7 Mrs. Juliette M. Atherton, of Honolulu, wrote that her daughter, Miss Kate Atherton, had been poorly for some time, and it had just been decided that they go on the 10th ultimo to California, for an imperatively needed change. They expected to be absent several months.

On Mch 24, while Miss Searle was on her way to the station, to proceed to Kyoto

to attend the funeral of the late Kiyoshi Suzuki, she was thrown from her *kuruma*; fortunately no bones were broken, but a severe shock was received, and the sciatic (?) nerve on one side was considerably injured—how seriously, remains to be seen.

Mrs. Mary Bewick White, M.D., who, since November, has been visiting her children, Prof. and Mrs. Herbert Brooks Sanford, of Shanghai, reached Kobe Mch 20, by the *Kasuga Maru*, and proceeded to Kyoto for a visit with her children, Prof. and Mrs. Dana Irving Grover. She plans to sail from Kobe, May 5, by the *Nippon Maru*, (XVIII. 2).

Mrs. Lewis Rousseau (Ethel Talcott Fisher) Scudder, a missionary of the Arcot Mission, residing at Ranipettai, So. India, and a sister of Mr. Galen M. Fisher, Y.M.C.A., Tokyo, and of Mrs. Sidney Lewis Gulick of our Mission, reached Kobe, March 29, by the *Yasaka Maru*, and, after a brief visit with Dr. and Mrs. Learned, Kyoto, and with the Fishers, sails from Yokohama, by the *Manchuria*, on the 17th, for San Francisco.

It is seldom that one meets a husband and wife who are both M.D.'s, but such is the case with Dr. and Mrs. Fred Baker, of San Diego, Calif., who past thru Kobe, on the first inst., by the *Chiyo Maru*, for Yokohama, to visit their daughter, Miss Mary C. Baker, of the Y.W.C.A., at 51 Yamashita Cho. They were planning to work their way along gradually home via the Mediterranean, if the war did not prevent, when the emeute at Singapore decided them to return this way.

Rev. Lyman Plimpton Peet, Yale '85 and Yale Divinity School '88, and Mrs. Caroline Körner Peet, Mt. Holyoke, '85, sailed from Kobe on the *Tenyo Maru*, Mch 26, en route for Foochow. Mr. Peet joined our Foochow Mission in 1888, while Mrs. Peet did so in 1887. She claims the distinction of having been librarian of the first circulating library in New York City immediately upon her graduation. She also taught a year in the South Hadley schools, Mass.



Miss Anna C. Hartshorne, whom it was our privilege to meet at Sapporo in 1894, has resided in Japan, off and on, ever since. She has been teaching in Miss Ume Tsuda's school for a long time, and has resumed her work there, after returning from a five months' visit to the United States, by the *China*, reaching Yokohama Meh 10. Her two volumes on *Japan and Her People* (1902) are by a sympathetic writer, who had been in Japan long enough to afford her a valuable point of view.

An Oberlin evening was enjoyed at Kobe College March 14, when Miss Coe made the presence of Mr. Jesse Benjamin Wolfe, who was passing thru Japan, the occasion for gathering in Dr. (M.D.) Junzo Kawamoto and wife, Prof. Chuzo Ogawa, of the Kobe Higher Com'l School, Miss Elizabeth Ward, of the Baikwa Girls' School, Osaka, Miss Gertrude Cozad, of our Kobe Woman's Evangelistic School, and the college family. It was hoped that Rev. Dr. A. D. Hail, of Osaka, might attend.

Dr. Pettie made a hurried trip to Hyuga the middle of last month, attending meetings of various kinds in Miyazaki, Chausubara, and Miyakono-jo. He was preceded, accompanied, and followed by his versatile Man Friday, Mr. Sawaya, who, after touring Kyushu, returned home *via* Shikoku, where he did good service at Matsuyama, Imabari, Saijo, and Marugame. Miyazaki Station, he reports, has much cause for gratitude and encouragement, in the steady progress it is making along many good lines of efficient service.

Miss Florence Fitch, Ph.D., Dean of the Woman's Dep't, Oberlin College, a classmate there of Mrs. Chas. B. Olds, is on her way to visit missionary friends in Shensi—the "Oberlin Mission." She is spending a month in Japan now, to return later for a part of the summer at Karuizawa. She attended the twelfth graduation of the Woman's University at Tokyo, on Meh 29, and visited at Kyoto, Kobe, and Miyazaki. Her father is Rev. Frank S. Fitch, of Buffalo, N.Y.,

First Church, which supports the Warrens, of Miyazaki.

Rev. Samuel Colcord Bartlett, pastor at Colrain, Mass., writes: "The call here was almost as miraculous in the way it came about, its clearness and its apparent timeliness for the place, as could well be. We are delighted. It is not by any means a case of give only. There are good music, good neighborliness, good culture, good reading, good scenery, good ministerial fellowship, and good listeners for the simple message I try to preach, so that life could not be a better preparation for a return to Japan, if return we do, than is now vouchsafed us."

On March 14 the Kobe College ladies entertained Miss Eleanor McDougall, M.D., lecturer at the University of London, of which she is a graduate, and president-elect of the new Women's Union Christian College, to be inaugurated at Madras, India, next July. This new institution is to be controlled by British and American governing boards in co-operation, and our Dr. Barton is chairman of the American board. Miss McDougall delivered an address at Kobe College, after the student musicale, and sailed that night by the *China*, for Hongkong.

Miss Mabel Guppy, a teacher in the Hean Girls' School, Kyoto, and a member of the American Episcopal Mission, is a sister of Miss Florence Belle Guppy, of California, who, from Oct. 1911 till Je 1913, was a music teacher at Kobe College. Last month a Tokyo daily had a sensational article describing, in enthusiastic tone, the conversion of Miss Mabel Guppy to Buddhism, and her entrance as a Buddhist nun, to a cloister at Kamakura, but ten days later the paper apologized for the mistake, and explained it as due to translating another foreigner's name from the *kana* in a native paper.

Mr. and Mrs. Jas. Ezekiel Emmons, of Stoughton, Wis., who have been making an extended visit with their son and daughter, Mr. and Mrs. Shigetaro (Maud) Koda, of Suma, expect to sail for America by the *Tenyo Maru*, leaving Kobe, on the

20th instant. Mr. Shigetarō Koda is a graduate of the Dōshisha, who studied in America, and brought back his American bride some eight years ago. The Kodas have a delightful home on the Suma bluffs, at Ichi no Tani, overlooking the lower part of Osaka Bay, with the mountains of Izumi, and even Mt. Koya, visible across the water, while all the great steamers plying to Kobe, and the scores of white-sailed fishing boats render the picture a fascinating one. Stoughton is also the home of Mrs. J. Merle Davis.

The announcement that Mr. Murray Buxton was to sail from Yokohama by the *Chicago Maru*, on the first instant, to join the British forces, came as a surprise to some of his friends, altho it had been known long before that he desired to do so. Not a few of our readers remember him as a babe in arms on Hieiizan, and we have followed him in his career thru Cambridge University, and into life's work with no little affection and satisfaction. He had returned to Japan to prepare for missionary service here, and had made good progress in his language study, so that he was far along toward active work thru the language. His brother, George, in Africa, has participated in the hostilities there, while still another brother, Godfrey, is at the front in Europe.

Mr. Jesse Benj. Wolfe, Oberlin, '05, after one year, '06, at Oberlin theological seminary, studied a year, '07, at the Armour Institute, Chicago, and then went west into engineering, until '09, when he married Miss Clara Husted, Oberlin, '06, at Oberlin, and they came to North China, where he spent three years in government education work at Paoting-fu. In 1912 they were appointed by the American Board to educational work, and they have been teaching in the high and primary schools at Taikuhsien, Shansi, where he is a representative of the Oberlin Shansi Memorial Association. The high school has about 170 pupils, and the primary, about 500. Mr. Wolfe's father—no longer living—was a home missionary, and his mother resides at 2,430 Utter St., Bellingham, Wash. Mrs. Wolfe's

American home is at Oberlin, O. Mr. Wolfe was ordered home for six months by his physician, and sailed Mch 18 from Yokohama, by the *Shizuoka Maru*, after visiting friends at Kobe and Tokyo. Mrs. Wolfe remains in China, where her parents are now residing. It will be remembered that Mr. Husted, an Oberlin dentist, with Mrs. Husted, past thru Kobe on their way to China, a few years ago.

Mr. Kiyoshi Suzuki, native of Sanda, and one of the eleven charter members of Kobe Church—the oldest *Kumi-ai* Church—organized Apl 19, 1874 (XIII. 5), died at Kyoto, Mch 21, aged 68, after a long illness. In the early days of his Christian life he was a zealous Christian worker, often accompanying our missionaries on preaching tours into the interior. About 1883 the *Sekishinsha* was formed at Kobe, with Mr. Suzuki as president, for colonization of the Hokkaidō. Later he developd an extensive canned beef business, and is thought to have accumulated much money by this means, during the Chino-Japanese War. He was long a pillar in Kobe Church, of which he was a deacon for years, and, until a year or two ago, when a *zaidan hōjin* (legal corporation) was formed, Mr. Suzuki was one of two men (*kanrisha*) to legally hold the church property. Mr. Suzuki had seen the little chapel on Motomachi, develop into the church building, which we ourselves recall, at the southwest corner of the street by the railway in Kitanagasa Dori, 7 Chome, and again into the present plant. He leaves a wife and three children, a son, Mr. Seichi Suzuki, and two daughters, Mrs. Jiro Itami, wife of the manager of the Nippon Yusen Kaisha, Kobe, and Mrs. Tokutaro Ozawa, wife of the well-known business man of Kyoto. He died at Mrs. Ozawa's, and the funeral was at the Rakuyō Church on the 24th. In temper (*kishō*) he has been termed a pioneer.

Miss Rosamond Cozad Bates responds to telegrams with commendable alacrity. On Mch 30 she received the following from Kyoto: "Come meet station when



learned,"—an incomprehensible, enigmatical summons. What *could* it mean? Did the clerk make a mistake, when he should have written "situation"? Was there a station meeting at which she was desired? If so, for what? Why such a sudden summons, without warning? Had something terrible happened to the Carys? Had something untoward happened all of a sudden to prevent her from going on furlough? If "situation" was the right word, did it mean that she must come prepared to meet the (awful) situation (with fortitude) when she learned what it was? These include some of the thoughts that revolved in her mind as she hurriedly sped on her way to Kyoto, sacrificing an invitation to dinner that evening. At Osaka, she was joined by the Grovers, of Kyoto, to whom she confided her anxiety and perplexity. They knew nothing about any station meeting or situation. If Kyoto station had gotten up a station meeting of such moment as to summon Miss Bates by telegram, why hadn't they been notified? That was a *pretty* way. No sooner did Mr. Grover strike Kyoto than he proceeded to the Learned's to inquire about the station meeting. But in the meantime Miss Bates had arrived there pretty much "all in," and when Miss Learned answered the bell, Miss Bates excitedly and anxiously wished to

know what the dreadful thing was. Miss Learned with counterbalancing calmness and deliberation invited her in. Miss Bates was eager to know then and there the worst, but Miss Learned again said, "Wont you come into the parlor and sit down?" A few minutes later, in the parlor, Miss Bates ascertained that it was a comedy of errors, which had borne a tragic nature to her during her trip from Kobe to Kyoto. She had been so disturbed, however, that she asked to retire to rest at once to recover from the wearing effects of that telegram. By the *Yasaka Maru*, the previous night, Mrs. Scudder, of India, and Dr. Louise Hart, sister of Miss Hart, of Ueda, and of Mrs. Hennigar, of Toyama, and also a missionary in India, reached Kobe and spent the night at the home of Rev. C. J. L. Bates, who telegraphed the Learned's that Mrs. Scudder had arrived. The Learned's knew nothing about Mrs. Scudder's being at his house, but supposed the "Bates" was Miss Bates, and sent a reply telegram to her for Mrs. Scudder: "Come to Kyoto; will meet you at the station, when do you arrive? Learned." When the "situation" was fully understood, one advised Miss Bates to change her name, and she replied: I'm going to do so, just as soon as I can." Cary, Oberlin, please take notice. E. & O. E.

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